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ENGLANDS Looking-Glasse,

PRESENTED IN A Sermon,

Preached before the Honorable Houſe of COMMONS, At their late ſolemne FAST, *December* 22. 1641.

By *Edmund Calamy*, B. D. And Preacher at *Aldermanbury*, LONDON.

EZEK. 18.31. *Caſt away from you all your tranſgreſſions whereby ye have tranſgreſſed, and make you a new heart and a new Spirit, Why will yee die, O houſe of Iſrael.*

Publiſhed by Order of the Houſe.

LONDON,
Printed by *I. Raworth*, for *Chr. Meredith*, and are to be ſold at the *Crane* in *Pauls* Churchyard, 1642.

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To the Honourable Houſe of COMMONS Aſſembled in PARLIAMENT.

OBedience is a virtue of ſuch great worth, that *Luther* did rather deſire *to have grace to be obedient, than power to work miracles.* Out of this very Principle it was, that I firſt adventured to preach before ſuch a *grave and judicious Senate, coram tam multis viris & tam paucis hominibus.* And from the ſame Principle it is, that I now preſent the Sermon to a more publike view. The time allotted for the making of it, was ſo ſhort (by reaſon of your more ſerious affairs) that it might have been a ſufficient Apology, to excuſe both the preaching and

Mallem obedire quam miracula facere. Luther.

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printing of it, had not pure Obedience justly silenced all such Apologies. And now it is printed, the Sermon it self is so poor and mean, that it may fitly be answered to me, what *Apelles* once did to a Painter, who having drawn many Lines in a little space of time, and boasting to *Apelles* that he had done so much in so short a time; it was replyed, *That he wondered that he had drawn no more.* But yet howsoever, my humble request is, That you would accept of this poor *Mite*, this *little Goats-haire*, which your commands (like a Mid-wife) have brought into the world. And indeed the kinde entertainment it found in the hearing, and the great acknowledgement of your *Thanks* (farre above all expectation or desert) afterwards, is an abundantly sufficient incitement against all discouragement whatsoever. The subject of the Sermon is of great concernment. It is about the *ruine* and *repair* of Kingdoms and Nations; a matter sutable for you that are the representative Body of the Kingdom. Sin ruines Kingdoms. When *Nicephorus Phocas* had built a mighty Wall about his Palace

lace for his defenſe, he heard a voyce in the night, crying ἐν βασιλεῦ, ἐὰν ὕψοις τὰ τείχη ἕως οὐρανοῦ, ἔνδον δὲ κακὸν εὐάλωτος ἡ πόλις. Though thou build'ſt thy walls as high as Heaven, ſin is within, and this will eaſily batter down thy walls. Sin is like a Traytor in our own boſomes, that will open the gates to the enimy. Sin weakens our hands, and makes them unapt to fight. Sin taketh away the courage of our hearts. It was not the *ſtrength of Ai* that overcame the *Iſraelites, but Achans ſin.* Sinne cauſeth a great Army to be overcome by a little one. *The Army of the Syrians came with a ſmall company of men, and the Lord delivered a very great hoſt into their hand, becauſe they had forſaken the Lord God of their Fathers.* 2 Chron. 24.24. The ſins of *England*, are the enimies of *England.* Theſe beleaguer our Walls, and are as ſo many Canaanites alwayes riſing up in rebellion againſt us. But now on the contrary, Repentance and Reformation repairs and upholds Kingdoms and Nations: this is their Fortreſſe and Tower of defenſe; their Munition, Armour, and Wall of Braſſe to defend them. *Righteouſneſſe*

Prov. 14 34. *exalteth a Nation, but ſinne is a reproach to any People.* The Lord in mercy ruinate our ſinnes, and not the Nation! the ſame Lord worke a Nationall Reformation, and make you his *Inſtruments* in this great work! Much hath been done by you this way already (which is acknowledged in this enſuing diſcourſe, with great thankfulneſſe.) The Lord enable you to perfect what you have begun. He that is the *Finiſher of our faith*, finiſh this much-deſired Reformation! It is very obſervable, that when God raiſed up Magiſtrates, ſuch as *Nehemiah*, *Zerubbabel*, and others, to pity Sion that lay in the duſt, and to repair her breaches: at the ſame time he raiſed up Prophets alſo, ſuch as *Haggai*, *Zechariah*, and others, to ſtrengthen the hands of the Magiſtrates, and to encourage them in ſo noble a ſervice: and therefore it is expreſly ſaid. *Then*

Ezra 5.1. *the Prophets*, Haggai *and* Zechariah *propheſied unto the Jews that were in* Judah *and* Jeruſalem *in the Name of the God of Iſrael, even unto them. Then* (and not before) *roſe up* Zerubbabel *and* Jeſhua, *and began to build the houſe of God which is at* Jeruſalem; *and*

with

with them were the Prophets of God helping them. And *Ezra* 6. 14. *The Elders of the Iews builded, and they prospered through the prophesying of* Haggai *the Prophet, and* Zechariah *the sonne of* Iddo; *and they builded and finished it, according to the Commandment of the God of Israel, &c.* By both these Texts it appears, that the Magistrates began and finished the reparations of Gods House, by the help of the Prophets of God. Suffer me, therefore (as divers others have done before) the unworthiest of all Gods Ministers, according to my duty and place, to beseech and exhort you to the consummation of those blessed good things which you have begun to do for the Church of God in *England.* And the God of all blessings, blesse you and yours.

So prayeth

Your much obliged

Spirituall Servant,

EDMVND CALAMY.

God in England. And the God of all blessings, bless you and yours.

So prayeth

Your much obliged

Spiritual Servant,

EDWARD CRANMER.

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A Sermon Preached at a Fast before the Honourable House of COMMONS.

JEREM. 18. 7, 8, 9, 10.

At what instant I shall speak concerning a Nation, and concerning a Kingdom, to pluck up, and to pull down, and to destroy it.

If that Nation against whom I have pronounced, turn from their evill, I will repent of the evill that I thought to do unto them.

And at what instant I shall speak concerning a Nation, and concerning a Kingdom, to build and to plant it:

If it do evill in my sight, that it obey not my voyce, then I will repent of the good wherewith I said I would benefit them.

THis Text may fitly be called a Looking-glasse for *England* and *Ireland*, or for any other Kingdom whatsoever; wherein God Almighty declares what he can do with Nations and Kingdoms, and what he will do.

1. What he can do. He can *build and plant* a Nation. and he can *pluck up, pull down, and deſtroy* a Nation. And when a Kingdom is in the depth of miſery, he can in an *inſtant*, if he but ſpeake the word, raiſe it up to the top of happineſſe; and when it is in the heigth and Zenith of happineſſe, he can in another inſtant ſpeake a word, and throw it downe againe into an Abyſſe of miſery.

2. What he will do. God will not alwayes uſe his Prerogative, but he will firſt *ſpeake* before
Verſe 7. he ſtrikes, he will firſt *pronounce* judgement before
Verſe 8. he executeth judgement. And *if that Nation againſt which he hath pronounced the evill* of puniſhment *turn*
Verſe 8. *from their evill* of ſin, *then will God repent of the evill he intended to do unto them*: And not only ſo, but
Verſe 9. he will *build and plant* that Nation, and of a barren wilderneſſe, make it a fruitfull Paradiſe. But
Ver. 10. if *that Nation do evill in Gods ſight, and will not obey his voice, then will God repent of the good wherewith he would have benefited them,* and pull down what he hath built, and pluck up what he hath planted, and of a fruitfull Paradiſe, make it a barren wilderneſſe.

By all this it appears, That as this day is a *Nationall day*, and this Honourable Aſſembly *a Nationall Aſſembly*, ſo this Text is a *Nationall Text*, every way ſutable for the occaſion about which we are met. The Lord make it as profitable to you, as it is ſutable for you. From the words thus explained, I gather theſe four Doctrinall concluſions.

1. That

1. That God hath an absolute power over all Kingdoms and Nations, to pluck them up, pull them down, and destroy them as he pleaseth.

2. That though God hath this absolute Prerogative over Kingdoms and Nations, yet he seldome useth this power, but first he gives warning.

3. If that Kingdome against which God hath threatned destruction, repent and turn from their evill; God will not only not destroy that Kingdome, but build it, and plant it. Or thus,

Nationall Repentance will divert Nationall judgements, and procure Nationall blessings.

4. That when God begins to build and plant a Nation, if that Nation do evill in Gods sight, God will repent of the good he intended to do unto it.

The first is this,

1. That God hath an independent and illimited Prerogative over all Kingdoms and Nations to build them, or destroy them as he pleaseth. *Doct.* 1.

This is set forth in the beginning of the Chapter, by ocular demonstration. God bids *Ieremy Arise and go down to the Potters house, &c.* and when he came there, he beheld the Potter making a Vessell of clay, and breaking it, and making it again another Vessell, as seemed good to the Potter to make it. And God himselfe makes the application; *Oh House of Israel, cannot I do with you as this Potter, saith the Lord?* Cannot I make you Vessells of honour, or dishonour? cannot I save *Verse* 2. *Verse* 4. *Verse* 6.

you, or deſtroy you as I pleaſe? *Behold, as the clay is in the Potters hand, ſo are ye in mine hand, O Houſe of Iſrael.* Becauſe *Nebuchadnezzar* would not confeſſe this truth, he was driven to ſchool to the beaſts of the field, and he had the heart of an Oxe, till he acknowledged, that *God doth whatſoever he will in the Army of Heaven, and among the inhabitants of the earth, and none can ſtay his hand, or ſay unto him, What doſt thou?*

Dan. 4. 34, 35.

Reaſ. 1. This ſupremacy of Gods power, is founded upon that abſolute Right that God hath over us as he is our Creator. For he is Jehovah, that gives being to all, and receives being from none. *Of him, and to him, and through him are all things.* All creatures are beams from his Sun, drops from his Ocean. *If I ſpeak* (ſaith the Text,) *I in whom all men live, move, and have their being*; I that made all things out of nothing, and can as eaſily turn all things into nothing, If I ſpeak. This power of God over Kingdoms, hath two properties.

Ro. 11. 36.

1. It is illimited and independent, which appears by three expreſſions in the Text 1. By theſe words, *At what inſtant*; which hold forth unto us, that God can deſtroy a Nation in an inſtant, in the very twinckling of an eye. In the morning the Sun ſhone upon *Sodome*, but before night it was deſtroyed with fire and brimſtone. The old World was drowned (as *Luther* thinks) in the Spring time, when all things began to bud and bloſſome. The flood came ſuddenly, ſaith Chriſt,

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it came *de repente*, according to the vulgar translation of these words, when they least expected it. And on the contrary, God can in an instant make a Nation happy. The Israelites were in an instant brought out of *Egypt*; and were in one and the same day, of all people most miserable, and of all people most happy, as *Calvin* well observeth upon this Text. 2. By these words—— *I shall speak*. If God do but speak to destroy a Nation, it is presently destroyed: He spake the word, and the World was made; and if he speak the word, the World will return to its first Principles. *If I bring a sword upon a land, and say, sword go through that land, so that I cut off man and beast from it. Though these three men were in it, as I live, saith the Lord, they shall deliver neither sons nor daughters, &c. Ezek.* 14. 17, 18. On the contrary, if God do but speak to plant a Nation, it is planted; for Gods *benedicere*, is *benefacere*. 3. This absolute power of God is likewise deciphered by three synonimicall expressions in the Text, *To pluck up, pull down, and to destroy*. Which three words do intimate, That God hath an illimited Prerogative over Kingdoms, and that he can *overturn, overturn, overturn them*, as it is said, *Ezek.* 21.27. Or as *Hugo* glosseth upon the words, He can *pluck up* all mercies, *pull down* all judgments, and *destroy* them; that is, make an utter ruine of them.

[a] *Eodem die fuistis omnium miserrimi & omnium beatissimi. Nox una non tantum vos a morte in vitam traduxit, sed ex abysso profundissima evexit supra omnem terrenam felicitatem, ac si in nubibus equitaretis.*

2. This power of God, is universall. For the words run in generall, At what instant I shall speak concerning a *Nation*: not this or that Na-

tion, but a *Nation* indefinitely. There is no Kingdome exempted from Gods juriſdiction, or that hath Letters Patents to priviledge it. If I ſpeak concerning *Ieruſalem*, or concerning *England*, &c. God is the Governour of the whole World, all alike to this Heavenly Potter.

Vſe 1. If Gods power over Kingdomes be ſo large, and ſo abſolute; let all the World ſtand in awe, and not dare to ſin againſt ſuch a mighty and ter-

Iſa. 40. 15. rible God: A God *before whom all the Nations of the World are as a drop of a bucket, and as the ſmall duſt of the ballance.* And if all *Aſia, Africa, Europe,* and *America* be but as the *drop of a bucket*; what a little drop of that bucket is one man, though never ſo great? If all the World be but as the *duſt of the ballance*, what a little little particle of this

Iere. 10. 6, duſt is one man? *Who would not fear thee, oh King of*
7. *Nations? foraſmuch as there is none like to thee, O Lord; Thou art great, and thy Name is great in might. Will ye not fear me, ſaith the Lord? will ye not tremble at my pre-*

Iere. 5. 22. *ſence, which hath chained up the ſea with fetters of ſand?* &c. That am the God of earthquakes, the God of thunder and lightning; a God that can caſt both body and ſoule into Hell fire. *Who art thou, that thou ſhouldeſt be afraid of a man, that ſhall dye, and of the ſon of man which ſhall bee made as graſſe? and*

Iſa. 51. 12, *forgetteſt the Lord thy maker, that hath ſtretched forth*
13. *the Heavens, and layd the foundatons of the earth?* Think of this you that are greater in ſin, than in greatneſſe, that make no other uſe of your greatneſſe, but as of Letters Patents to free your ſelves

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from all humane punishments, and to licence you to make your wills your laws, and your lusts your gods; and to commit not onely *peccata*, but *monstra*, that are *Pessimi maximi*, not *Optimi maximi*. The great Jehovah against whom you sin, is greater than the greatest; he bindeth Kings in chains, and Nobles in lincks of iron. He hath *provided Tophet of old; yea, for the King it is provided.* Hell was made for great men as well as poore. Observe how resolutely and emphatically the Prophet speaks, *yea, for the King it is prepared. Potentes potenter torquebuntur. Ingentia beneficia, ingentia vitia, ingentia supplicia.* To whom God hath given great mercies, if they abound with great vices, God will inflict great punishments upon them. Think of this you that trample the bloud of Christ under your feet, by your prodigious oathes, and by the contempt of the day, worship, and servants of Christ. The bloud which you contemne is nobler than the noblest bloud that runs in your veins: It is the bloud of the eternall God, of that God, before whom the great, as well as the small, must appear at the great day of Judgment; in which terrible day, *the Kings of the earth, and the great men, and the rich men, and the chiefe Captains, and the mighty men will hide themselves in the dens, and in the rocks of the mountains: And say to the mountains and rocks fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb, &c.* They that are here cloath'd in silk and velvet, shall wish for

Text.

Isa. 30. 33.

Reve 6. 15, 16.

for the mountains to cover them (which yet ſhall be but a poor ſhelter; *For the mountains melt at the preſence of the Lord, and the rocks rend aſunder when he is angry.* They that made others to flye away from them as innocent Lambs, from devouring Wolves, ſhall be afraid of the *wrath of the Lamb that ſitteth on the Throne.* Great men muſt dye as well as others, and when they are dead, there is no difference between the dead bones of *Philip* of *Macedon*, and other men, as *Diogenes* told *Alexander.* Remember the wofull Catraſtophe of *Herod* the great, *Agrippa* the great, *Pompey* the great. Oh, let all men fear to ſin againſt that God that removed the *Aſſyrian* Monarchy to the *Perſian*, and the *Perſian* to the *Græcian*, and the *Græcian* to the *Roman.* That toucheth the mountains and they ſmoak, before whom the Devils feare and tremble. Oh, let not our hearts be harder than the rocks, worſer than Devils! Oh *England*, feare the God of Heaven and earth! Oh you Houſe of Commons, *tremble and ſin not*; moſt in the World ſin and tremble not. Do you *tremble, and ſin not:* We are all in Gods hand, as a flye in the paw of a roaring Lion, as the clay in the hand of the Potter. *Do we provoke the Lord to jealouſie, are we ſtronger than he?* Conſider the advantages God hath us at, and our dependencies upon him, and let us not dare to ſin againſt him.

Pſal. 4.

1 Cor. 10. 22.

Uſe 2. A Sanctuary in all diſtreſſes and dangers. Let us flye to this God of power, who giveth Kingdoms, and taketh away kingdoms as he pleaſeth.

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The great superintendent. Fly to him as to thy Ark, thy Pella, thy City of refuge. And in our deepest miseries let us sing cheerfully the 46. Psalm, as *Luther* was wont to do. *God is our refuge and strength, a very present help in trouble. I will not feare though the earth be moved, and though the mountains be carried into the midst of the sea, &c.*

A divine project to secure a Nation from ruine; to make this great Jehovah our friend; for if God be on our side we need not feare those that are against us. *Deus meus & omnia: Tranquillus Deus, tranquillat omnia.* And for this very purpose we are here met this day in Gods Sanctuary, flying to the horns of the Altar, to beseech that God who is the *only Potentate, King of kings, and Lord of lords,* that only doth wonderfull things, that he would be reconciled unto us; that he would quiet the commotions that are in *Ireland,* reduce the Rebels into order, sheath up the sword that is there drawn, and quench the flames that are there kindled. That the Lord would knit the heart of our Soveraign to his people more and more, and of his people to him. That he would unite both Houses of Parliament, that they may joyn together with one heart as one man, to relieve poor *Ireland,* and reforme *England.* *Athanasius* tells us that *Anthony* the Monk fought against the Divell with that Text, *Psalm.* 68. 1. *Let God arise, and let his enemies be scattered, let them also that hate him flee before him.* The Divell is more afraid of this Text, then any other; *Vse* 3. Athanas. *in vita* Antonij.

other: for he knows he is Gods greateſt enemy, and if God ariſe, he muſt needes be ſcattered. Oh, let us ſet God on work this day, to deſtroy the implacable enemies of his Church; ariſe oh Lord, and ſcatter the Iriſh rebells! ariſe oh Lord, and confound Antichriſt, and build up the walls of *Ieruſalem*! The *Romans* in a great diſtreſſe were driven to take the weapons out of the Temples of their Gods, and to fight with them, and ſo they overcome. This is our courſe this day, wee fight with the weapons of the Church, Prayers and Teares. The *Spartans* walls were their ſpeares: Our walls are our prayers, our helpe ſtandeth in the Name of the Lord, who hath made Heaven and earth. Lord ſpeake a word and *Iericho* ſhall fall, be favourable to *England* and *Ireland*; Lord take away our tinne, and purely purge our droſſe! Our truſt is not in our bow, nor ſpeare. Let us labour to become *Gods favourites*, and then we have all happineſſe concentred in two words.

Doct.2. *The ſecond Doctrinall concluſion.*

Though God hath this abſolute power over Kingdomes and Nations, yet he ſeldome uſeth this power, but firſt he gives warning. I ſay he ſeldome uſeth it: for I do not lay it downe as a generall rule: *Deus non alligat ſuas manus*! God may, and doth ſometimes deſtroy at once, and give no warning. Thus he dealt with the Heathen *Ammonites* and *Idumæans*, as *Calvin* obſerves; but he ſeldome or never ſends any great judge-

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ment upon his own people, but first he speaks before he strikes. First *Verba*, then *Verbera*, as it is in the Text. *At what instant I shall speak, &c. If that Nation concerning which I have pronounced, &c.* First God pronounceth a judgement before he executeth a judgment; he lightneth before he thundreth; he hangs out his white Flag of mercy, before his red Flag of utter defiance; first he shoots off his warning Peeces, before his murdering Peeces. *And the Reasons are,*

1. That all the World may take notice, that all punishments and afflictions come not by chance, or fortune, but from the immediate hand of the great God. It is he that *forms the light, and creates darkness*; it is he that *makes peace, and creates evill, I the Lord do all these things*. And therefore God gives warning to imprint this doctrine: That there is no evill of punishment, but from God. *Reas.* 1. Isa. 45. 7.

2. Because God is loath to punish. *Minatur Deus, ut non puniat*: they that minde mischiefe, give no warning. When *Absalom* intended to murder *Amnon*, he spake neither good nor bad unto him, 2 *Sam.* 13. 22. Neither would God reveale his intentions to destroy us, but only because he desires not to destroy us. I reade of one that came to murder one of the *Roman* Emperors, and by speaking these words, *Hunc tibi pugionem mittit Senatus, detexit facinus fatuus, & non implevit*. Another was seen whetting his sword, and by that, suspected and detected. But it is otherwise with *Reas.* 2.

God, he gives many items, and ſets many Beacons on fire before he deſtroyes a Nation. As *Ambroſe* obſerves upon *Gen.*9.13. *He puts his bow in the Cloud*; *Non ſagittam, ſed arcam*, not his Arrow, but his Bow; the Bow cannot hurt us, but the Bow forewarns us of the Arrow; and the ſtring of the Bow is to us-ward, to ſhew how unwilling God is to puniſh: He muſt firſt turn the Bow and put in the Arrow, before he can ſhoot. And as it is, *Pſalm.*7.12. *If you will not turn, I will whet my ſword, I will bend my Bow, and make ready my Arrow.* Firſt God whets his ſword before he ſtrikes, and bends his Bow before he ſhoots, his Arrow is unprepared, &c. And all this, becauſe he is a Father of mercies, and a father you know is loath to whip his child. *I afflict not willingly*, Lamen.3.33. *Fury is not in me*, *Iſa.*27.4. It is your ſinnes that put thunderbolts in my hands. As a Woman brings forth her childe with pain, and a Bee never ſtings, but when he is provoked: So it is with our good God, He never puniſheth, but when *there is no remedy*, 2 *Chron.* 36.15,16. When God came to puniſh *Adam*, he came ſlowly, *in the cool of the day*; but when he commeth to ſhew mercy, he comes *leaping over the hills, and skipping over the mountains*. God was but ſix dayes in making the whole World, and yet as *Chryſoſtome* well obſerves, he was ſeven dayes deſtroying one City, the City of *Iericho*.

Cant.2.8.

*Read.*3. God gives warning for the glorification of his

his Justice. That all those persons and nations that are destroyed, may have no Apology, no excuse, but may be speechlesse at the great day of account, *Ne dicant sibi non prædictum Cave.* There is no Christian nation, shall be able to say, That God destroyed them, and yet never gave them warning. Read the second and third Chapters of the *Revelation*; observe Christs warning to the seven Churches. This made them without excuse; forewarned, forearmed.

If this be Gods ordinary course, Let us admire and adore the patience of God towards our Persons in particular, and towards this Nation in generall, in which we live: A Nation not worthy to be beloved, A Nation as ripe for destruction, as any other Nation. How many Tapers hath God set on fire? How many white Flags of Mercy hath God hung out? How often hath he shot off his warning peeces, to forewarne this Nation, that God would *pluck it up, pull it down, and destroy it.* *Ionathan* shot three Arrowes, not to hurt *David*, but to help *David* by foretelling him of *Sauls* murderous intention against him; But God hath shot not only three, but eight Arrowes, to forewarne, and forearme us. The Lord awaken our secure hearts, to the consideration of these things: God hath spoken eight wayes to this Nation, by all which he hath intimated his intention to destroy us. *Vse* 1.

1. He hath spoken unto us by the voice of his Ministers, that with one mouth and lip, have

foretold us of deſolation, and deſtruction. It hath beene the conſtant voice of Gods faithfull Servants, from the Pulpit, for theſe many yeares early and late. Now this voice is not to be ſlighted; *For ſurely the Lord will do nothing, but he revealeth his ſecret unto his Servants the Prophets*, *Amos* 3.7.

2. He hath ſpoken to us by the voice of his leſſer judgements. For God hath two ſorts of judgements, Rods and Scorpions: *Footmen, and Horſemen*, as it is expreſſed, *Ierem.* 12.4. And he deales with a Nation, as a Phyſitian with his Patient. If a leſſer potion will not worke, the Phyſitian will preſcribe a ſtronger. God hath ſent many leſſer judgements, The Small-pox, unſeaſonable Weather, the Plague in a moderate way; but theſe judgements have beene ſlighted and contemned; And leſſer judgements contemned, are Harbingers to uſher in greater: God threatneth, *Levit.* 2.6. If his people will walk contrary to him, he will puniſh them ſeven times more: and afterwards he addes, That if they will not be reformed, he will puniſh them yet ſeven times more, and yet ſeven times more. Verſ. 18.21,24,28. *I, even I, will chaſtiſe you in fury, ſeven times more for your ſins.* As the ancient Conſuls of *Rome* had Rods, and Axes, carried before them: Rods as enſignes of their lenity to penitent offenders; But Axes as tokens of their ſeverity, againſt incorrigible offenders: So God hath his Rods, and his Axes, his puning Knife,

Knife, and his Axe. If his pruning Knife will not amend us, his Axe will hew us down, and cast us into the fire.

3. God hath spoken to us by the death of his godly Servants. *For the righteous perish, and no man layeth it to heart, and mercifull men are taken away; none considering that the righteous is taken away, from the evill to come, Isa.* 57.1. Thus *Methusalem* that godly Patriarch died, the very yeere the flood came. And his name signifieth, *A messenger of death*; His death did presage the flood. Thus *Austin* was taken away by death, immediately before the sacking of *Hippo* where he lived. *Paræus* before the taking of *Heilderberg*. *Luther* a little before Warres came into *Germany*, as he himselfe did fore-signifie at his death. Thus the death of Saint *Ambrose* was a fore-runner of the ruine of *Italy*. The many Reverend Preachers, *The Chariots, and Horsemen of Israel*, that in these few yeares are gone to their graves in peace; are as so many blazing Comets to portend our ruine.

4. God hath spoken to us by the voice of other Protestant Nations beyond the Seas, that have drunk deepe of the Cup of Gods wrath. *Herodotus* tells us, that in a certaine Egyptian Temple, there was a Statue built for *Sennacherib*, (this was he that besieged *Ierusalem*, and blasphemed the God of *Israel*, and was afterwards slaine by his sonnes) and upon this Statue was this Inscription; Εἰς ἐμὶ ὁρόων, εὐσεβὴς ἔστω, *Look upon me, and*

learn

learn to be righteous. Me thinks I heare *Rochell*, *Bohemia*, the *Palatinate*, and other parts of *Germany*, ſaying: Oh *England* look upon us, and learn to be righteous. God will not alwayes make you like *Goſhen*, when we are plagued as *Egypt:* make you like *Noah* in the Ark, when we are drowned with a flood of miſeries: make you like *Gideons* dry Fleece, when we are like his wet Fleece, bedewed with ſorrow and lamentation. You muſt not look alwayes to drink ſo deep of the Cup of proſperity, when we have drunk ſo deep of the Cup of adverſity. God hath made us examples to you; but if you amend not, God will make you your ſelves the next examples. It is a moſt true ſaying: *Legimus Hiſtorias, ne ipſi fiamus hiſtoria.* If you will not learne righteouſneſſe by our Hiſtory, God will make you the next Hiſtory. *Diſcite juſtitiam moniti & non temnere Divos.* This is a loud and powerfull voyce.

5. God ſpeaks now more neerly unto us, by the bloudy rebellion that is in *Ireland*; The ſword that is there drawn, is like the Comet, that for a whole yeer hung over *Ieruſalem*, in the likeneſſe of a fiery flaming ſword. This ſword is Gods warning peece to *England:* It is like *Tamberlaines* red Flag, threatning ruine, and deſolation to us; For it is an old ſaying, *He that would England win, muſt with Ireland firſt begin.* A Serpent, the neerer it is, the more dangerous it is. The ſword is now come very neere us: It is like

like a Serpent in our bosomes: The Lord awaken our sleepy spirits. God hath 3. swords. The *sword* of the Angel, which is the plague: the *sword* of the Spirit which is his Word: and the *sword* of the Enemy. We have been wofully massacred with the first sword. The Plague hath been grievously upon our bodies, but the plague of sin still remaines upon our soules; this sword hath done little good. If the sword of the Spirit will not now at last cut down our sinnes, we must expect the sword of the enemy to cut us down, and to destroy us.

6. God now also speakes unto us by the many sad divisions, and unhappy fractions that are in Church and State. *A Kingdome divided against it selfe, cannot stand.* It is observeable, that scarce ever any great enemy entred this Kingdome, but when it was at Schisme and division within it selfe. *Tacitus* saith, that nothing gave the *Romans* more advantage against the ancient *Brittains* then this, *Quod factionibus & studijs trahebantur. Mandubratius* (as *Cæsar* cals him!) out of hatred against *Cassibellanus*, brought in *Iulius Cæsar*. *Adminius*, brought in *Claudius*. *Guortigernus* first, and *Mordredus* after brought in the *Saxons*. *Toustains* division and inrode, made way for the *Normans*; and there were more divisions than one to helpe in the *Danes*. And there is nothing more likely to bring in the *Romans* once more into our Kingdome, than these *Mandubratians*, the *Adminians*, I had almost said these *Arminians*. Oh sad divi-

In vita 1. Agrip.

Lib. 5 *de* Bell. Gal.

sions: these are as thicke blacke clouds threatning a great shower of desolation.

7. God speakes unto us by the great demur and delay of the reformation of the Church. For the Childe of reformation is come to the birth; but there wants strength to bring it forth. This is a signe, That there are some great obstructions in the Kingdome, that hinder the birth of this much desired Childe. And it shrewdly presageth, as if God had begunne to repent of the good, that hee hath begun to doe for us; And that, it will be with us, as it was with *Tamar*, in the time of her travell, *Genes.* 38.28,29. *Zarah* first puts forth his hand out of the Wombe, but afterwards drew it in againe, and *Pharez* came out in his stead. So it gives us cause to feare, least the Childe of Mercy should goe backe into the Wombe againe, and the Childe of judgement come forth in his stead.

8. God hath spoken to us by the voice of our owne consciences. There is no man that lives in any knowne sinne, but his conscience hath often told him, as *Abner* did *Ioab*, *Will not this sinne bring bitternesse in the latter end?* And as *Reuben* to his Brethren, *Did I not tell you of this aforehand?* That this sinne would bring you to hell. There is a Light which God hath set up in all our soules, which is as a Beacon, set on fire, to give notice of Gods Wrath and Vengeance. This light is Conscience, which *Tertullian* calls *præjudicium judicij*. This is Gods bosome Preacher; and when

Tertul. Apolog.

when this is silenced, it portends nothing, but utter ruine and desolation.

And thus you see how many waies, God hath given warning to this Kingdom.

Now I beseech you, *Let the long-suffering, and goodnesse of God, drive us to repentance.* This is the use the Apostle *Paul* makes, *Rom.* 2. 4. which is the more to be laid to heart, because that Saint *Peter* pickes out this exhortation from out of all the Epistles of *Paul*, as one of the choisest, and urgeth it upon those, to whom he wrote, as you may read, 2 *Pet.* 3. 15. *And account the long suffering of the Lord, is salvation; even as our beloved Brother* Paul *also hath written unto you.* Now I conceive, this is no where written, but in the place forementioned. Let not that which is our salvation (as *Peter* saith) become our damnation. Let us follow the example of *Noah*, *Heb.* 11. 7. Noah *by faith being warned of God, of things not seen as yet, moved with fear prepared an Ark, to the saving of his house, &c.* *Noah* had but one warning, and that of a judgement, which had no print in nature: But wee have had eight kindes of warnings, and there are many prints and foot-steps of Gods judgements amongst us. O let us beleeve these Voices of God and let faith worke feare, and feare worke care to prepare an Arke, before the Floud comes. Let us be amended by Gods warning-peeces, lest we be consumed by his murdering-peeces.

Motives. There are two Motives to quicken us to the obedience of this exhortation.

1. *Gods warnings are in Gods keeping.* No man hath a locke and key of Gods patience. Hee is *long-suffering*, but not *alwaies suffering*, and how long he will suffer, no man knows. Sometimes God is warning of a people 120. yeers, as he was the old world. Sometimes but 40. yeeres, as he dealt with the Jews, before the destruction of *Ierusalem*. Sometimes but 40. dayes, as in *Ninive's* case. Sometimes but one night as in *Lots* case, who had warning of the burning of *Sodom*, but the night before. We in this Nation have had many yeers warning. I feare me, the Taper is almost burnt out: That the Sun of our prosperity is ready to set. And that the houre-glasse of our happinesse is almost run out. This is our last warning. Mistake me not; I doe not prophecy what God will do; but what wee deserve God should doe, and what wee may justly expect he will doe, and what wee ought to provide, if hee should doe. Let us amend now, or never; before the day of Mercy be past, before the draw-Bridge be taken up. It may be too late the next yeer.

2. The warnings of God, when they are slighted, they will *necessitate* and *aggravate* our condemnation.

1. They will *necessitate our condemnation.* For there are three degrees of Gods wrath. His threatning wrath, his punishing wrath, and his con-

condemning Wrath. And this is Gods Methode. First, He threatneth, before he punisheth: And if his threatning anger reforme us, wee shall never feele his punishing anger; but if his threatnings prevaile not, wee shall certainly feele his punishing anger. And if neither threats, nor punishments prevaile, nothing remains but his condemning Wrath. *Si non audies vocem misericordiæ, senties vocem judicij. Si non audies primam tubam, senties ultimam. Si non audies Deum minantem, sentes punientem & condemnantem.* What destroyed the old World, but because they did not regard *Noahs* warning? What destroyed *Lots* sonnes in Law, but because they mocked at *Lots* warning. *Bernard.*

2. They will *aggravate* our condemnation: For as a childe in the Mothers womb, the longer it is in the wombe, before it comes forth, the bigger the childe will be, and the more pain it will put the Mother unto. So the longer God keeps in his wrath, and is patient toward a Nation, the bigger the childe of wrath will be, when it comes forth, and the greater will be our misery and affliction. This Metaphor God himselfe useth, *Isaiah* 42. 14. *I have a long time holden my peace, I have been still, and refrained my selfe; now will I cry like a travelling woman, I will destroy, and devoure at once.* Though God hath *leaden feet*, yet he hath *iron hands*. The longer he is before hee strikes, the heavier the blow will be, when hee strikes. Patience is the pro-

per purchaſe of the bloud of Chriſt. There was no patience under the firſt Covenant. *Deus non expectabat Angelos, non expectabat Adamum*, God did not wait for the Angels, nor for *Adam*; but as ſoone as ever they had ſinned, Hee throws the one out of Paradiſe, the other into Hell. But for us ſinfull ſons of *Adam*, God for Chriſts ſake tarrieth, and waiteth our converſion. Oh, let us not ſinne againſt the merit of Chriſts bloud! Read the 50. *Pſa.* 21, 22. *Theſe things thou haſt done and I kept ſilence, thou thoughteſt that I was altogether ſuch a one as thy ſelfe: but I will reprove thee, and ſet them in order before thine eyes. Now conſider this, ye that forget God; leſt I tear you in peeces, and there be none to deliver.* Let us not ſtop our ears from hearing theſe eight Voices, leſt God turne his words into blows, and ſtop his eares from hearing our voices in our extremities. There are two degrees of mercy in God, *Miſericordia parva, & miſericordia magna*, His little mercy, and his great mercy. For God to wait our converſion, and to fore-warne us of evill to come, this is a mercy, and a great mercy in it ſelfe conſidered. But it is but a little in compariſon of the ſecond mercy, which is the great mercy. And that is, when God gives us grace to make a holy uſe of his patience, to make his patience our ſalvation, and to be led *to repentance by it*. The Lord beſtow this great mercy upon us!

Bernard. *Sermon de triplici miſeric.*

Bernard. *Sermon. de triplici miſeric. & quatuor miſerat.*

The third Doctrinall concluſion.

Doct. 3. That Nationall turning from evill, will divert

vert Nationall judgements, and procure Nationall blessings. So saith the Text: *If that Nation turne from their evill, then will I repent, and not only so, but* verse. 9. *I will build, and plant it, &c.* The Doctrine is a mercifull qualification of Gods absolute power, he is so farre from using it, as that he indents and covenants with every Nation. *If they repent, I will repent.* Now whereas God is here said to *repent*, it is spoken ἀνθρωποπαθῶς, but it must be understood Θεοπρεπῶς. *God is not as man, that he should repent*; Hee is said to repent, because hee doth that which men doe when they repent. *I will repent*, That is, I will turne my judgements into mercies. God doth sometimes *will a change*, but he never *changeth his will.* God from all eternity decreed to be served in the old Testament with types and figures, and in the New-Testament, in spirit and truth. Here was a *will of a change*, but *no change in Gods will.* When God is said to repent, the change is in us, not in God. As when the Sun softneth the wax, and hardneth the clay; here is a different act of the Sunne; but the change ariseth from the different object, not from the Sunne. So God from all eternity decrees to punish the impenitent, and to blesse the penitent. And when a Nation by Gods Almighty grace becomes penitent, God turnes his punishments into blessings; but the change is in the Nation, not in God.

Deus vult mutationẽ sed nunquam mutat voluntatem, Aquinas. *Deus aliquando mutat sententiam, sed nunquam mutat decretum,* Greg.

And now give me leave to speake my minde freely; I am not come hither this day to feast your

ἐξιστάζειν τὴν ἀκοήν, Naz.

your eares, but to wound your hearts; you muſt not expect elegant and fine phraſes. *Non licet in tanta miſeria diſertum eſſe,* This is a day, not for humane, but divine eloquence. *Non loquor diſerta ſed fortia.* A day wherein we are to cry mightily unto God, to knock aloud at Heaven gates, and to extort mercy from Gods hands, by a holy and acceptable violence. And for my part I know not any Doctrine more ſutable to worke upon your hearts and affections, then this plaine concluſion; That there is no other way to procure bleſſings from God, or to turne away judgements from the Land, but by turning from ſinne unto God. The wrath and puniſhments which ſinne hath twiſted, Repentance will untwiſt. Sinne is as a thicke Cloud, ſtopping the Sun-ſhine of Gods mercy; but if we turne from ſinne, this will melt the cloud, and cauſe the Sonne of Righteouſneſſe to ſhine upon us. Sinne, it is as a Divell in the Aire, to hinder our prayers from aſcending; but if we turne from ſinne, this will charme the Divell, and make Satan like lightning fall downe from Heaven. Sinne is like ſo many great peeces of Ordnance, planted and charged upon high mountaines, ready to ſhoote downe Cities and Kingdomes: But if we turne from ſinne, this will take away the force of theſe Cannons, and make them as Paper-ſhot. Sinne is a wall of ſeparation betweene God and us: To turne from ſinne, will breake downe this wall. Sinne is the great make-bate betweene God, and man: Sinne diſſolveth

Parlia-

Parliament unhappily: Sinne puts variance betweene a King and his Subjects. Sinne deſtroyed *Rochel* and the *Palatinate*; it brought the ſword into *Ireland*, and will bring it into *England*, unleſſe we turne away from all our evill doings. To turne from ſinne, is a key to unlock all the cheſts of Gods mercies. It is *Clavis viſcerum Dei*, A preſervative againſt all miſery. Oh the divine Rhetorique, and omnipotent efficacie of Repentance! This is that Raine-bow, which if God ſeeth ſhining in our hearts, he will never drowne our ſoules. That ſtarre which will bring us to Chriſt. A repenting faith, is our *Sacra anchora* to flye unto; it is *Ilex miſericordiæ*: it tyes Gods hands, and charmes his wrath. There is no thunder-bolt ſo great, no wrath ſo furious in God, but Repentance will aboliſh it. This *Abigail*, will eaſily appeaſe our Heavenly *David*, though hee march never ſo furiouſly. Repentance is ſo acceptable to God, that he rewarded *Ahab* for his hypocriticall repentance, that others by his example might be provoked to turne truely to God, who knew not his repentance to be hypocriticall. I have here a large field of matter, for a yeare, rather than a day: But as a little Boat may land a man into a large Continent; ſo a few words may ſuggeſt matter ſufficient to a judicious eare, for a whole lives meditation. I ſhall not ſpend time in unfolding the nature of this duty of turning from ſinne; or in ſhewing the reaſons why this turning is ſo potent to divert judgements, and

Tertul. *de pœnit. Pœnitentia radens & verrens peccata*, Ibid.

Uſe of exhortation unto two Duties.

procure mercies (this is the worke of every Sermon.) I will onely make one Uſe of exhortation (for it needes application, more then explication.)

To beſeech you to turne the doctrine into practice, and to expreſſe the ſincerity of your Repentance, by two duties, which are as the two poles, upon which our turning from ſinne doth move. By humiliation and reformation; Humiliation for ſinnes paſt, Reformation for the time to come: *Humiliation without Reformation, is a foundation without a building: Reformation without Humiliation, proves often a building, without a foundation.* Both of them together, comprehend the Eſſentialls of this great duty, which is the very quinteſſence of Practicall Divinity.

1. To Humiliation.

1. Let us turne unto God by humiliation, for ſinnes paſt. This day is a day of humiliation. A Sabbath of weeping and mourning: Wherein we ſhould waſh the feete of Chriſt with our teares, wherein we ſhould weepe bitterly, before the Lord, powre forth our hearts like water, and ſtrive who ſhould put moſt teares into Gods bottle. I beſeech you, let us turne unto God with true penitent teares, drawne from the Well of a broken heart, fetcht out with the bucket of Gods love.

Let us ſanctifie a faſt, and afflict our ſoules before the Lord, that this day may become a day of attonement. And becauſe the Well is deepe, and our hearts are very hard, and ſome, it may be,

be, want buckets to draw water withall: Give mee leave to offer unto you seven buckets, which will serve, as seven helpes to humiliation. Seven Buckets to draw out the water of teares.

1. Let every man consider his owne sins, which hee himselfe is guilty of. Have wee not broken the holy, and righteous Commandements of God a thousand times, and shall not this break our hearts? Have wee not broken our vowes and covenants which wee have often made with God, and will not the meditation of this break our hearts? God in Scripture is said to have a bagge and a bottle. A bagge to put our sins in, and a bottle to put our teares in. Have wee not filled Gods bag with our sinnes, and shall wee not now fill Gods bottle with our teares? Doth it not grieve us, that wee have so often *grieved the Holy Spirit of God*? Are we not heavy laden with those sinnes, with which God himself *is pressed as a Cart with sheaves*? Is not God himselt *broken with our whorish hearts*, and will not this break our hard hearts? Have wee not had *yeares* of sinning? Oh let us have one *Day* of mourning! Have we not trampled the bloud of Christ under our feete, and shall not the bloud of this Scapegoate melt our adamantine hearts? It is an excellent saying, *That in all the sins we commit, we must not so much consider the sin that is committed, as the God against whom it is committed.* And this will provoke us to great Humiliation for little sins, as well as great sins. For there is no sinne simply little.

Job 14.17 Psa. 56.8.

Eph. 4 30.

Am. 2. 13.

Ezek. 6. 9.

Six Reasons to move us to great sorrow for little sins.

1. tle. There is no little God to ſinne againſt. The leſt *minimum ſpirituale*, the leaſt offence is committed againſt an infinite God; and therefore de-
2. ſerves infinite puniſhment. There was no little price paid for little ſins; the leaſt ſinne coſt the ſhedding of the bloud of the eternall God.
3. There is no little diſobedience in a little ſinne. For as there is the ſame rotundity in a little round Ball, as in a great one: So there is the ſame diſobedience againſt God, in a little ſinne, as well as in a great one. To diſ-obey God in a
4. little, is no little diſ-obedience. There is no little unthankfulneſſe in a little ſin. For the leſſer the thing is, in which wee offend God, the greater is the unthankfulneſſe, that we will ſin againſt God, for ſo little a matter. There is no little
5. pollution and defilement, in a little ſin. A little puddle may dirty a man, as well as a great one. A little Bodkin may wound a *Ceſar* to death.
6. There is no little puniſhment, for little ſins; *For the wages of ſin is death.* The wages of ſin as ſin, and therefore of every ſin. *A quatenus ad omne valet conſequentia. Non eſt diſtinguendum ubi lex non diſtinguit.* And therefore let us I beſeech you, mourne with a great lamentation, for our little oaths, our idle words, our omiſſions of good duties, and defects in good duties, &c. Can we mourne for the loſſe of our eſtates, for the death of our Children: And ſhall we not mourne that we have loſt God, and the peace of a good conſcience by our ſins; and that our hearts are

ſo

ſo dead and dull to goodneſſe? Can wee cry for the ſtone in the bladder, and not for a ſtony heart? The ſtone in the bladder can but kill the body; but a ſtony heart will caſt body and ſoule into Hell. Weepe for thoſe diſeaſes that will deſtroy ſoule and body for ever. Wee have beene often in the valley of *Hinnon*, ſacrificing our ſonnes and daughters unto Divels, by their wicked educations; improoving our parts and mercies, to the ſervice of the Divell. Oh, let us this day deſcend into the Valley of *Bacah*, and let us make this Church a *Bochim*, a place of weeping. We have many Church-ſins, Sermon-ſins, Sacrament-ſins. Let us have Church-tears for our Church-ſins.

A ſecond help to humiliation, is the conſideration of the ſinnes of the Nation wherin we live. *Buck*, 2. This Kingdome is an Iſland incompaſſed with three *Oceans*; not onely with an *Ocean* of water, but alſo with an *Ocean* of mercies (no Nation more exalted in mercies) and I may as truly adde with an *Ocean* of ſinnes. And that which makes our ſinnes the greater, is becauſe our mercies have beene ſo great. We have ſinned under mercies; we have provoked God, *at the Sea, even the red Sea.* This was a great aggravation of the *Iſraelites* ſin, and ſo it is of ours. Wee have ſinned not onely under mercies, but with our mercies, wee have made a golden Calfe, with the jewels of mercies which God hath beſtowed upon us. We have taken the Members of Chriſt, and have Pſ. 106. 7.

made them the members of a Harlot. What ſin is there under the cope of Heaven, whereof any Nation is guilty, which we have not ingroſſed to our ſelves? Let us weepe for the beaſtly drunkenneſſe of this Nation: But why do I call it beaſtly? for generally beaſts are ſober: It deſerves a name inferiour to beaſts, for ſo it makes a man for the time. *Auſtin* ſaith, that in his days drunkenneſſe was growne to that heigth, as that there was no remedy againſt it, but by calling of a Synod. And in our dayes it is growne to that Gyant-like bigneſſe, as that there is no hope of redreſſe, but in the Parliament. Woe to this Land becauſe of this ſinne; this is that which will make us unable to ſtand before our enemies, and to ſtagger like a drunken man. For this ſin God gives a Land over to the ſpirit of giddineſſe. Let us weepe for the blaſphemous ſwearing that is in the Nation, wherein (if in any thing) there is a pride taken in offending God, for other benefit of it I know none.

Auſt. Epiſt 64.

For this ſinne the land mourneth, and let us mourne. Weepe for the adultery and fornication, which as an Epidemicall diſeaſe hath overſpread the Nation. *Whoremongers, and Adulterers God will judge.* If man will not, God will. He that divorceth himſelfe from his wife, and joyns himſelfe to a harlot, God will divorce himſelf from ſuch a man, and divorce his mercies and bleſſings from him. VVeepe for the covetouſnes of the Nation. This ſinne is the root of all evill:

Heb. 13. 4.

and

and for this sinne God will root out a Nation. He that is swallowed up with earth, (as *Corah*, and his company) his eares stopped with earth, his heart stuffed with earth, God will give him earth enough when he dyes; and they that love earth so immoderately, are likely to have little enough of Heaven. Weepe for the oppression, Extortion, Bribery, Lying, Griping, Usury, Cousenage and Deceit in trading. These sinnes will cause a fourth *Ocean* to encompasse this Island, and that is an *Ocean of misery*. Let us shed teares for the innocent blood that is shed in the Land; for the divellish pride that is amongst us: Pride of heart, pride of apparell, in following the fashions of every Nation almost. How justly may wee expect, that God should make us slaves to that Nation, whose fashions we so eagerly follow? Mourne for the great prophanation of our Christian Sabbath-day: how can we expect that God should give us rest in this Land, if we will not give him a *Sabbath*, a day of rest? Oh, let our eyes gush downe with rivers of teares! Oh that our heads were fountaines of teares for the Idolatry (that Land-devouring sinne of Idolatry) for the superstition, the Apostasie, the contempt of the Gospel, and of the Ministers, and Ministery of it that raignes amongst us! It is time for God to deprive us of *Manna*, when we begin to be weary of it; the time may come we may have Sermons few enough, that neglect them so much as some doe. The Confessors

Vrsin's preface to his Catechisme.

feſſors that fled for their Religion in Queene *Maries* daies, acknowledged (as *Vrsinus* relates) that that great inundation of miſery came juſtly upon them, for the neglect of, and unprofitableneſſe under the Goſpel, which they had enjoyed in King *Edwards* dayes. And if they were ſo ſeverely puniſhed for a few yeares contempt of the Goſpel; what a ſuperlative degree of puniſhment doe we deſerve, that have had the Goſpel of Peace, and the peace of the Goſpel, for almoſt an hundred yeares, and yet are ſo unlike the Goſpel in our converſations? The time would faile, if I ſhould make a catalogue of our Nationall ſinnes. Oh, let us be one of the mourners in *Sion*, for the abhominations of the Land; that ſo we may be mark't out for ſafety. And let us take this rule to perſwade us. *Thoſe ſinnes which we know others to commit, and yet mourne not for them, theſe ſins become our owne ſins:* And therfore we may well pray with *Auſtine*, *Lord deliver me from other mens ſinnes, which for want of mourning and grieving for, I have made mine owne.*

3. A third bucket to draw the water of teares withall; is the conſideration of the great breaches that are in Church and State. We are divided *in minutula fruſtula* (as *Auſtine* of the *Donatiſts.*) Let theſe breaches break our hearts, Let theſe rents rend our hard hearts. For the diviſion of *England* let us have great thoughts of heart.

4. A fourth helpe to humiliation, is the conſideration of the miſeries that are like to come upon

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us as the woefull consequent of these breaches. As our Saviour Christ, when hee came neere *Jerusalem*, and beheld the sinne of it, and the desolation that was impendent over it, he wept, saying; *Oh that thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes*, &c. So let us contemplate the sins of *England*, and the destruction which wee may justly expect as the fruite of our sinnes; and let us weepe over *England*, and say, Oh *England, England*, that killest the Prophets, and stonest them that are sent unto thee! Oh that thou hadst knowne, even thou, at least in this thy day, the things which belong to thy peace. It is reported of *Xerxes*, that having prepared 300000. men to fight with the *Græcians*, and beholding so great a multitude of Souldiers; hee fell a weeping out of the consideration, that not one of them should remaine alive, within the space of an hundred years. Much more ought we to mourn, when we consider the abundance of people that are in *England*, and the abundance of sin perpetrated among us; and what shall become not onely of our bodies within these few years, but what shall become of our souls to all eternity.

Luk 19. 41,42.

Iustin.

A fifth Bucket is, the contemplation of *Germany*, which is now become a *Golgotha*, a place of dead mens sculs, and an *Aceldama*, a field of bloud. Some Nations are chastised with the sword, Others with famine, Others with the man-destroy-

A fifth help to humiliation.

ing Plague. But poore *Germany* hath been ſorely whipped with all theſe three iron whips at the ſame time, and that for above twenty yeares ſpace. Oh, let us make uſe of this Bucket, and draw out water, and poure it out before the Lord this day; let us ſend up our cries to Heaven for *Germany*. It is a ſigne that weare not true members of the body of Chriſt, becauſe we have no more fellow-feeling of the miſeries of the ſame body. A dead member hath no ſenſe of its own miſery, or of the bodies diſtemper. If wee be living members, we will ſimpathize with the calamities of Gods people.

A ſixth Bucket.

A ſixth helpe to Humiliation, is the conſideration of the bleeding condition of *Ireland*. I need not relate (you have great reaſon to know it better than my ſelfe) the inhumane, barbarous, Canniballiſticall, and ſuper-ſuperlative out-rages, butcheries, and maſſacres that are there committed by thoſe bloudy Rebels. Oh, let us ſend up one teare this day, as an Orator to the Throne of Grace, to plead for mercy for poore *Ireland*! This is one chiefe cauſe of this generall Faſt, to pray and weep for *Ireland*. Help it (Right Honourable) Oh, helpe it with your Prayers and Tears. Tears have voices as well as words. *I thank thee, oh Lord* (ſaith *David*) *that thou haſt heard the voice of my weeping*. Where note, weeping hath a *voice*. And as muſicke upon the waters ſounds farther, and more harmoniouſly than upon the Land: So Prayers joyned with Tears,

Pſ. 6. 8.

Tears, cry louder in Gods eares, and make sweeter musicke then when teares are absent. When *Antipater* had written a large letter against *Alexanders* Mother unto *Alexander*, the King answered him: Dost thou not know that one teare from my Mother, will wash away all her faults? So it is with God; A penitent teare is an undeniable Embassador. An object look't upon when it is in the water, seemes bigger than when it is out of the water. Let us looke upon *Irelands* misery through the water of our teares, and this will represent it in its due proportion. Let us weepe, because we cannot weepe, let our hearts weepe, because our eyes cannot weep. To move your hearts a little more, suffer mee to propound three examples. 1. The example of *Abraham*, who was so zealous for the preservation of *Sodome*, that by an humble importunity he brought God down to these terms, that if there had beene ten Wheat-ears in *Sodome*, all the Tares should have been spared for these ten mens sake. And when God was gone from *Abraham*, he continued so solicitous for the good of *Sodome*; that (as *Luther* thinks) he could not sleepe all night. I am sure the Scripture saith, *He gate up early in the morning to the place where he stood before the Lord, and he looked toward Sodom*, to see what was become of his Prayers. If *Abraham* did thus much for *Sodome*, for wicked *Sodome*; ought not you to be much more zealous for the Protestants in *Ireland*, who professe the same faith, and are under

Plutarc. in vita. Alexand.

Gen. 19. 27, 28.

der the ſame Government with us in *England?*
Neh.1.3,4 5. 2. Let me offer the example of *Nehemiah*, who though for his owne particular he was in great proſperity, and in great favour at the Court; yet when he heard of the affliction and miſery of the people of God at *Ieruſalem*, hee ſate downe and wept, and mourned, and faſted, and never deſiſted, till hee had obtained leave to goe and helpe his brethren at *Ieruſalem*. 3. I ſhall propound the example of *Hierome*, who was writing
Proœmium Cõmentar. in Ezek. a Commentary upon *Ezekiel*; but when hee heard of the beſieging of *Rome* (a place wherein he had formerly lived) and of the death of many godly people, he was ſo aſtoniſhed and amazed at the newes, that for many nights and dayes hee could thinke of nothing. *Et in captivitate Sanctorum ſe eſſe captivum putabat.* He thought himſelfe taken captive, amongſt thoſe that were
1 Sa.4.19. taken captive. I might adde the ſtory of *Phineas* wife, but I forbeare. Let theſe examples be your inſtruction and encouragement. Me thinks I heare a voice in *Ireland*, like the voice that was heard in *Rama*, *Lamentation and weeping and great mourning*,
Mat.2.18. Rachel *weeping for her children, and would not be comforted becauſe they are not*. Me thinks I ſee (do not you ſo alſo?) the poore people of *Ireland* looking out of their windows, and crying out as the Mother
Jud, 5.28. of *Siſera*, *Why is his chariot ſo long in comming? why tarry the wheels of his Chariot?* Why is aide ſo long delayd? where are *Englands* bowels? Me thinks I ſee the very flames of this great fire that

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is kindled in *Ireland*. Oh, let this fire melt our hard hearts into pitty and compassion! I doubt not but this Bucket will draw out a great deal of water this day.

There is one Bucket more, the last, but not the least; and that is the consideration of the Lord Jesus Christ. His body was rent and torne for us. Oh, let this rend and teare our hearts that ever we should sinne against such a Christ! His bloud was poured forth as a sacrifice for our sins. Oh, let us pour forth our tears, for our offences against him! Beloved in the Lord; This is a day wherin we ought to make conscience to get our hearts affected with deep sorrow for sin; otherwise we do but take Gods name in vain. Now there is no way more powerfull to produce this effect, then by going to mount *Calvary*, and by burying our selves in the meditation of Christ crucified. There is a story of an Earle called *Elzearus*, that was much given to immoderate anger; and the means he used to cure this disordered affection, was by studying of Christ, and of his patience in suffering the injuries and affronts that were offered unto him; and he never suffered this meditation to passe from him, before he found his heart transformed into the similitude of Jesus Christ. Wee are all sick of a hard and stony heart; and if ever we desire to be healed of this soule damning disease, let us have recourse to the Lord Jesus Christ; and never leave meditating of his brea- 7.

In vita ejus apud Surium.

kings and woundings for us, till we finde vertue comming out of Chriſt, to break our hearts. Let us pray to the great heart-maker, that hee would be the heart-breaker. So much for the duty of humiliation.

The ſecond duty is Reformation.

The ſecond duty wherein wee muſt expreſſe our turning to God is *Reformation*. Humiliation is not ſufficient without Reformation. It is not enough to be broken *for ſinne*, but we muſt alſo be broken *from ſinne*. As a bird cannot flie with one wing, nor a man walke with one leg; no more can we get to Heaven by Humiliation, without Reformation. Both of them conjoyned, are the legs and wings by which we walk and flie to Heaven, And therefore let me moſt earneſtly exhort you to repent from *ſin*, as well as *for ſin*. The Crown we fight for this day, the Garland we run for, the Marke we aime at, is Mercy; this is our joynt ſuit, That God would ſhew mercy to *England* and *Ireland*. Now the way to obtaine mercy is clearly expreſſed, *Prov.* 28. 13. *He that confeſſeth and forſaketh his ſins, ſhall have mercy*. This God cals for from Heaven; this all the faithfull Miniſters in the City preach for this day, Reformation, Reformation, Reformation. As Maſter *Bradford* at the ſtake cried out, ſo do I at this time, *Repent, O England, repent, repent*. There is a three-fold Faſt, a Faſt from meat, from mirth, and from ſinne. The two firſt will not ſuffice without the laſt. A beaſt may faſt from meat. The Divels faſt, ſaith *Ambroſe*.

Ambrose. The old World (as some thinke) did never eate Flesh, and yet they were all drowned. Though we could fast till we were perfect Anatomists; though we could pray and kneele, till our knees were as hard as Camels knees (as it is reported of *James* the brother of Christ) yet all were to no purpose, without this *turning from sin.* This is *jejunium magnum*, as *Austin* saith. This is *jejunium totius anni, jejunium omnium partium.* This is the great and the everlasting fast, to fast from sin by reformation.

Now this Reformation, it must have two Properties, which are both of them mentioned in the Text. 1. It must be Personall, 2. It must be Nationall. It must be personall; for so saith the Text; If that Nation against whom I have pronounced, *turn from their evill, Amalitia sua.* Every man hath some sinne which is his *peccatum in delicijs*, his *dilectum delictum*, his beloved sin, the sin of his constitution. Let us turne from that sin, whatsoever it is; and if we know not what that sin is, let us turne from every sinne, and so we shall be sure to turne from that sin. This the King of *Niniveh* commanded that every one of his Subjects should *cry mightily unto God*; and not onely so, but *every one to turne from his evill way, and from the violence that is in their hands.* Thus must we; we must be able to say with *David, I have kept my selfe from my sin.* We live in times wherein there was never more turning. Some turne like the Dogge to the vomit, and like the

This Reformation must be,

1 Personal.

Jona. 3. 8.

Ps. 18. 23.

the Sow to the wallowing in the myre : Some turne Atheists, some Papists, some Socinians, some Arminians. Some turne like the weather-cock, which way the winde bloweth ; which way soever preferment goes, that way they turne : Many turn Neuters : Many turne from Christs side, to be of Antichrists side ; Many turne cold and Icy for God and his Church : Some are like unto the *Chamelion*, that will change it selfe into any colour but white. So many will turne to be any thing but good. If times turne ill, they will be naught ; but if times turne good, they will not be good. But I beseech you, let all us here present before the Lord this day, turn sincerely unto the Lord our God from all iniquity. Let us strip our selves stark naked, of all the rags of the old *Adam*. Repent of your pride ; dust and ashes doth better become you. Repent of your gluttony and drunkennesse, let weeping be your drinke, and fasting your meate. Repent of your swearing. Condemne your selves out of your owne mouths, that God may justifie you. Repent of your covetousnesse : If ever you expect to gaine Heaven, looke not after the earth so much. Repent of your Adultery, that God may marry you unto himselfe, and least you be married to eternall flames. Repent of your security, that you may live securely. No way to escape damnation, but by Repentance ; and no man that ever repented aright, but did escape damnation. Oh

that

that this day might be the converſion of ſome ſinner, that they may be able to ſay, *From ſuch a faſting day, I began to turn unto God*! Oh that this Faſting-day might be a Feſtivall-day to the Angels in Heaven; who rejoyce at the converſion of a ſinner! Oh that ſome *Zacheus* would make reſtitution this day! That ſome Prodigall childe would return to his Heavenly Father! God Almighty exceedingly delights to ſhew mercy to a penitent ſinner. As a husband-man delights much in that ground, that after long unfruitfulneſſe proves fruitfull, and calls his friends and neighbours, to behold that ground: As a Captain loves that Souldier, that once fled away cowardly, and afterwards returns and fights valiantly; Even ſo God is wonderfully inamoured with a ſinner, that having once made ſhipwrack of a good conſcience; yet at laſt returns and ſwims to Heaven upon the plank of Faith and Repentance. This is a notable provocation to all wretched hard-hearted ſinners to turn unto God by true Repentance. God is ſo farre from refuſing you, that he rejoyceth in your converſion, and is more ready to receive you, then you are to come. And I may ſafely adde, That in ſome ſenſe God delights more in a penitent Prodigall, then in one of his righteous children. As the good Shepheard rejoyced more in his loſt ſheep, then in his 99. ſheep; And the good Woman in her loſt groat; And the good Father in his loſt ſonne, more then in Luke 15.

the ſonne that went not aſtray. It is true, that *Innocency of life* is better, ſimply and abſolutely conſidered, than *Repentance*: And it is more to be deſired *to live without ſin*, than to have grace *to repent after ſin*. As a whole Garment is better than a rent Garment, and yet a rent Garment may be ſo handſomely pieced together, that there ſhall be little difference between that and a whole Garment. A penitent ſinner, that feelingly apprehends the great mercy of God in pardoning ſo great a ſinner as he was; the ſenſe of this diſtinguiſhing love of God towards him, raiſeth up his heart to a higher pitch of zeal, and enables him to draw neer to God with more affection, and fervently to be more tender of ſin, and to do, and ſuffer more for God many times, than thoſe that are more righteous than he is. As ſuppoſe, two men at Sea, the one comes ſafely to ſhore without danger, the other eſcapes to ſhore not without great hazard and peril of life: He that comes without hazard hath more cauſe ſimply to be thankfull; yet ordinarily, he that had the greater danger, out of ſenſe of his danger, will return more praiſe than the other. Saint *Paul* laboured more than all the other Apoſtles, becauſe he was a greater ſinner than all the other Apoſtles, and had obtained greater mercy. Therefore *Mary Magdalen loved much, becauſe much was forgiven her*. We never reade that the bleſſed Virgin ever came to waſh the Feet of Chriſt with her tears. But *Mary Magdalen*, a great ſin-

sinner she did it, and she comes first to the Sepulcher, and afterwards (as some report) she spent 30. yeers in *Gallia Narbonensi* in weeping for her sins. *Gregory* brings the example of *David*, who after he had obtained pardon for murdering *Vriah*, and committing adultery with *Bathsheba*, fell a longing after the water of *Bethlehem*. But when the water was brought, *He poured it forth before the Lord, and would not drink of it, because it hazarded the lives of his men.* Observe how tender of sin *David* was after his Repentance. He that before had spilt innocent blood, is now troubled in conscience, for putting the lives of his men in jeopardy: He that before longed for *another mans wife*, doth now repent, for desiring *another mans water*. *Bernard* brings the example of *Peter*, who before his denyall, confidently told Christ, *Though all forsook him, yet he would not*; Yet afterwards, when he had repented of his denying of Christ, he was so tender, that when Christ purposedly asked him three times, *Lovest thou me more than these?* he answers not comparatively, as before, but positively; *Onely Lord thou knowest I love thee.* And this is another provocation to exhort all sinners to lay hold upon this holy Anchor, this wrath-charming Repentance. Come all ye prodigall children, all ye lost sheep that have gone astray: Behold your Heavenly Father is not onely ready, but joyfull to receive you; and if rightly understood, more joyfull, than in his faithfull Children. Was 2 Sam. 23. 15, 16.

there ever mercy like to this! Oh that we had hearts to embrace it! And the greater any man is in eſtate, and parts, the more honour God ſhall have, if ſuch a man will turn to God this day. Great men are the Looking-glaſſe of the Countrey where they live, according to which, moſt men dreſſe themſelves: If they be wicked, the whole Countrey is much the worſer by them. The vices of Rulers are rules of Vices, *Quicquid faciunt præcipere videntur.* If the head be giddy, the members reel, If the liver be tainted, the body is dropſie. *Ieroboam* made all *Iſrael* to ſin. But when great men prove good men, it is not to be expreſſed, what good they do. *When* Criſpus *the chief Ruler of the Synagogue, beleeved on the Lord, many of the Corinthians hearing, beleeved alſo.* When the Maſter of the family was converted, his whole family were alſo baptized. The Lord make all great men, good men and good men (of parts and abilities) great men.

Quo grandius nomen eo grandius ſcandalum.

Act. 18.8.

2. It muſt be nationall.

2. As this Reformation muſt be perſonall, ſo alſo it muſt be nationall. For ſo ſaith the Text, *If that Nation againſt which, &c.* A particular man by turning unto God, may turn away a particular judgement. But when the ſins of a Nation are generall, and the judgements upon a Nation generall, the turning muſt be generall. If the Sea hath broken the banks, and overflown the Countrey, it is not the care of one or two men, by repairing their banks, that can prevent the inundation. Even ſo when God is over-

overflowing a Land with a generall destruction, there must be a generall endeavour to make up the whole breach. There must be a Court-Reformation, a Countrey-Reformation, a City-Reformation, Church and State-Reformation, a Generall-Reformation.

But how shall we do to obtain this generall Reformation? *Quest.*

Two wayes. *Answ.*

If you that are the representative Body of this Nation, as you stand under this relation, be reformed, the Nation it self may be said to be reformed. For you are the Nation representatively, virtually, and eminently; you stand in the place of the whole Nation; and if you stand for Gods cause, the whole Nation doth it in you. Oh let it not be said, that the Reformers of others need Reformation themselves! If the eye be dark, how great is that darkness, &c. If the Salt that seasoneth other things, be unsavoury, wherewithall shall it be seasoned? This is the first way. 1.

The second way to reform a Nation, is when you that are the representative Body of the Nation do, as much as in you lyeth, reform the Nation you represent. This is a duty that God requires and expects from your hands. It was the complaint of *Nehemiah*, that *the Nobles of* Iekoah *did not put their necks to the yoak of the Lord*, this was a great blemish to them. Let not, I beseech you, the like brand of infamy be cast upon any of you. 2. Nehe. 3, 5.

you. It cannot be denied but that this Nation needs Reformation, not onely in reference to the Common-wealth, but alſo to the Church. The Prophet in the ninth verſe, compares a Nation to a *Houſe* that needs building, and to an *Orchard* that needs planting. And ſure it is, that the Houſe of this Nation is much out of repair: the Houſe of the Lord lieth waſte, and there is much rubbiſh in it. Many pollutions have crept into our Doctrine, much defilement into our Worſhip, many illegall innovations have been obtruded upon us; the very poſts and pillars of this Houſe, many of them are rotten; the ſtones are looſe and uncemented; the Houſe exceedingly divided and diſtracted with diverſity of opinions; the very foundation is ready to ſhake, and the Houſe to fall down about our ears. The Garden of this Nation is over grown with weeds; and there are many not onely unprofitable, but hurtfull trees planted in this Garden. Now this is the great work that the Lord requireth at your hands, Oh ye Worthies of *Iſrael*! To ſtub up all theſe unprofitable Trees, and to repair the breaches of Gods Houſe, to build it up in its beauty, according to the pattern in the Mount, and to bring us back not onely to our *firſt Reformation* in King *Edwards* dayes; but to *reform the Reformation it ſelf*. For we were then newly crept out of Popery, and (like unto men that come newly out of priſon, where they have been long detained) it was impoſſible but our garments

ments ſhould ſmell a little of the Dungeon from whence we came. It is ſaid of *Lazarus*, that when he came firſt out of the Grave, *He came forth bound hand and foot with Grave-clothes, and his face was bound about with a Napkin.* So it was with us in our firſt Reformation: it was a moſt bleſſed and glorious work, like the reſurrection from the Grave: but yet notwithſtanding we came out of this Grave bound hands and feet with our Grave clothes, and eyes-blinding Napkins; we brought many things out with us which ſhould have been left behinde. Our Saviour Chriſt roſe from the dead, and left all his *linnen clothes* behinde him. So muſt we bury all ſuperſtitious Ceremonies in the grave of oblivion, and perfect a Reformation according to the Word of God. And as our Saviour Chriſt, in the place forementioned, commanded his Diſciples to unbinde *Lazarus*, and to take away his Grave-clothes. Oh that you alſo would command the Apoſtles of Chriſt, the faithfull and learned Miniſters of this Kingdome to meet in a free Nationall Synod, for to inform you about the taking away of theſe grave clothes, and eies-blinding Napkins, or whatſoever elſe ſhall appear to be prejudiciall to the piety and purity of of Gods Worſhip. But then I do moſt earneſtly beſeech you to take heed that thoſe whom you call to this Synod, be not like unto the Cardinalls and Prelates who met at *Rome*, to conſult about Reformation of the Church, of whom *Luther*

Ioh. 11.44.

Ioh. 10.5.

Ioh. 11 44.

Sleidan. Convent.

Luther ſpeaks. That they were like unto Foxes that came to ſweep a houſe full of duſt with their tails, and inſtead of ſweeping out the duſt, they ſwept it all about the houſe, and made a great ſmoke for the while, but when they were gone, the duſt fell all down again. I doubt not but if this motion (which I offer in all humility) ſucceed, your Wiſedoms will be carefull to make ſuch qualifications both of the Perſons that are to chuſe, and to be choſen, that no Miniſter lyable to any juſt exception, ſhall have a voice in this Synod, for fear leſt our greateſt remedy prove to be our greateſt ruine. But this by the way.

Oh that the Lord would make me an inſtrument this day to encourage you to go on in the work of Reformation. *For Sions ſake I will not hold my peace, and for Ieruſalems ſake I will not reſt, untill the righteouſneſſe thereof go forth as brightneſſe, and the ſalvation thereof as a lamp that burneth. Ariſe, ariſe, have mercy upon Sion, for the time to favour her, yea, the ſet time is come: Let it pitty you to ſee Sion in the duſt.* Let this be the product of this ſolemn Faſt to quicken you to a Nationall Reformation. When *Moſes* had been converſing with God, his face ſhone when he came down. You are now converſing with God in the Mount; Oh that your lives might ſhine forth in holines, after this day: and that it may be with you as it was with *Hezekiah*, when he and all his people kept the Paſſeover together; the firſt thing they did

Iſai. 62. 1.

did before the killing of the Passeover was, *the taking away all the Altars that were at Ierusalem, and casting them into the brook Kidron. And when the Passeover was finished, all Israel that were present, went out to the Cities of Iudah, and brake the Images in peeces, and cut down the groves, and threw down the high places, and the Altars out of all Iudah, and Benjamin, in Ephraim also, and Manasseh, untill they had utterly destroyed them all.* I speak not of any tumultuous, disorderly, illegall way, but of an orderly and legall reformation: Which I desire (like this of *Hezekiah*) may be the issue of this day. 2 Chron. 30. 14, 15. 2 Chron. 31. 1.

The Motives are many. Motives to a Reformation.

1. If you build Gods house, God will build Houses for you, as he did for the *Hebrew* Midwives, he will blesse and prosper you. Remember what the Prophet *Haggai* saith. *Is it time for you, O yee, to dwell in your ceiled houses, and this house lye waste? Now therefore, thus saith the Lord; consider your wayes, Yee have sown much, and bring in little, yee eat, but ye have not enough, ye cloath you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Thus saith the Lord, Consider your wayes, go up to the Mountain, and bring Wood and build the house, and I will take pleasure in it, and I will be glorified, saith the Lord, &c.* Read also, *Verse 9, 10, 11.* 1. Ex. 1. 21. Hagg. 1. 4, 5, 6, 7, 8, 9.

2. Consider what *Mordecai* said unto *Esther*. *Think not with thy self that thou shalt escape in the Kings house, more then all the Iews, for if thou altogether holdest thy peace at this time, then shall there enlargement,* 2. Esth. 11. 13, 14, 15.

and deliverance ariſe to the Iews from another place; But thou and thy Fathers Houſe ſhall be deſtroyed. And who knoweth whether thou art come to the Kingdom, for ſuch a time as this? As *Ierome* ſaid concerning the day of judgement. That whether he did eat, or drink, or whatſoever he did, he did alwayes hear the voice of the Arch-Angel, *Ariſe yee dead, and come to judgement.* So doe I deſire that you would at all times, and in all places, remember and conſider this ſoul-awakening ſpeech of *Mordecai* and *Eſther*.

3. Conſider the famous examples of *Ezra*, *Nehemiah*, and *Zerubbabel*, what care and pains they took for the rebuilding, not only of the Walls, but alſo of the Temple of *Ieruſalem*. It is not enough to ſet the State in tune, but you muſt remember to repair the Temple alſo. Be not afraid of *Tobiah*, *Sanballat*, or of any other enemy. *Who art thou O great Mountain? Before Zerubbabel thou ſhalt become a plain.* A Parliament-man muſt be like *Athanaſius*, who was *Magnes & Adamas*. A Loadſtone, and an Adamant. A *Loadſtone* by his affable carriage, and courteous behaviour, drawing all men to the love of him. But in the cauſe of God he was as an *Adamant*, untameable and unconquerable.

Zech. 4. 7.

4. If we reform and turn, God will turn; If we turn from the evill of our ſins God will turn from the evill of his judgements. *Tertullian* ſpeaks of himſelf, *That he was born to nothing elſe but to Repentance.* An excellent ſaying for every one

Tert. de paenitent.

one to lay to heart. The first Text that ever *Iohn Baptist* preached on, was *Repentance*. The first that ever Christ preached on, was *Repentance*. And the first thing that Christ commanded his Apostles to preach, was *Repentance*. God himself hath consecrated Repentance, by his own example, saith *Tertullian*, *Dedicavit pœnitentiam in semetipso*. He repenteth to teach us to repent. This is that which God not only commands, and entreateth, but sweareth that he would have us to do. Happy we for whose sake God swears, but most unhappy if we beleeve not God when he swears, and if we live not as we beleeve.

Matth. 3. 2. Mat. 4. 17. Luk. 24. 47. *Tertul. de pœnit.* Ezek. 18. *Tertull.*

Quest. Will a nationall reformation certainly divert Gods judgements from a Nation? Did not *Iosiah* reform, and yet it is expressely said, That notwithstanding this Reformation, *Yet the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Iudah, because of all the provocations that Manasses had provoked him withall.*

2 King. 23. 26.

Answ. 1. A nationall reformation will certainly deliver us from everlasting misery. 2. It is Gods ordinary way for the removall of temporall judgements. There is no instance fully against it, but this of *Iosiah*: but to this it may be replyed, that *Iosiahs* reformation in reference to the multitude, was hypocriticall; and therefore it did only prorogue and adjourn; but not totally remove Gods wrath. That it was so in regard

of the people, appears, *Ierem.* 3. 10. *And yet for all this, her treacherous ſiſter* Judah *hath not turned unto me with her whole heart, but fainedly, ſaith the Lord.* A ſincere Nationall turning will certainly divert Nationall Judgements, and procure Nationall Bleſſings.

5. If we will not turn, reform, and repent of our ſins, God will repent with a *new kinde of repentance*, he will not *repent of the evill*, but *repent* that he hath *repented of the evill*; he will *repent of the good* wherewith he ſaid he would benefit us. And this leads me to the fourth Doctrinall Concluſion.

Doctrine 4.

Doct. 4. That when God begins to build and plant a Nation; if that Nation do evill in Gods ſight, God will unbuild, pluck up, and repent of the good he intended to do unto it. This is a point of great concernment, expreſſely ſet down in the tenth verſe. It is certain that God hath begun to build and plant this Nation, and he hath made you his Inſtruments (Right Honourable) in this great work. We reade, *Zechary* 1. 19. of *four horns, which ſcattered Iudah and Ieruſalem.* By theſe four horns, are meant all the enemies of Gods people, that are alwayes puſhing at them, and goring of them. And verſe 20, we reade of four *Carpenters* whom God raiſed up to fray away theſe horns. Such *Carpenters* have you been unto us: You have knockt off all thoſe horns wherewith the fat Buls of *Baſhan* puſhed at us:

You

You have endeavoured to under-prop the House of this Kingdom, and to keep it from falling: You have stubb'd up many unprofitable Trees, and taken away (at least, in your endeavours) many rotten posts: you have removed a great deal of rubbidge: You have been our *Ebed-melech's*, to release our *Ieremies* out of the Dungeon. Indeed you have done marvellous things, blessed be the Name of the Lord! And we have cause to be enlarged in much thankfulnesse, though you never have opportunity to do more for us. *Ezra* blessed God *that had given them a little reviving in their bondage.* A man that hath been for many yeers in a dark Dungeon, will rejoyce exceedingly for a little crevise of light, though never so little. We have been in the Dungeon of despair, and we blesse God for the little crevise of light let in by your means. *We have lien among the pots* (*inter ollas fuliginosas*) sullied with filth; and there is a crevise of hope (in the Valley of *Achor*) *that we shall be as the wings of a Dove, covered with silver, and her feathers with yellow gold.* And though this childe of hope be but yet an Embrio; *We will not despise the day of little things.* When *Ezra* had laid the foundation of the Temple, there was great joy and rejoycing. We doubt not but there is a foundation laid of better times, and such a foundation which shall never be taken away. The Lord recompence all the pains you have taken, upon you and yours. And yet let me adde one word

Ezra 9 8.

Psa. 68. 13

Zac. 4. 10.

Ezra 10. 11.

as a parentheſis; that *Nehemiah* after all his good
Nehe. 12. 22. ſervices he had done for the Church, ſub-joyns theſe words. Remember me, O my God, concerning this, and ſpare me; he begs pardon for his noble work of Reformation. Bleſſed be God here is hope of a faire building, and of a moſt beautifull Paradiſe, if things ſucceed as they have begun.

But now marke the Doctrine. When God begins to build, and plant, if that Nation do evill, God will un-build what he hath built, pluck up what he hath planted, *He will repent of the good, &c.* For you muſt know, that God repents as well of his mercies, as of his judgements. When God had made *Saul* King, and he proved ſtubborne and diſobedient, God repented that ever he made him King. When God ſaw that the wick-
Gene. 6. kedneſſe of the old World was great upon earth, He was grieved at the very heart, and repented
2 Sam. 6. that ever he made man. When *David* was bringing home the Arke with great pompe, becauſe it was not brought home in due order; and becauſe of *Vzzah's* ſin, God repented of what he was doing, and the Arke ſtayed in the middle way. When the people of *Iſrael* were come out of *Egypt*, and very neere *Canaan*; becauſe they brought an evill report upon the Land of *Canaan*, and murmured, The Lord repents of what he had done, and carries them backe againe forty years journey through the vaſt howling Wilderneſſe.

Reaſon.

Reason. *Reason.*

1. Because Gods Covenant with a nation is conditionall. It is *quamdiu se benè gesserit.* If that Nation obey my voice, then wil I build it and plant it: but if it disobey my voice, then will I pluck it up, pull it down, and destroy it. *The Lord is with you, while ye be with him: and if ye seek him, he will be found of you: but if you forsake him, he will forsake you. If you do wickedly, you shall perish, both you and your King.* 1. 2 Chron. 15 2. 1 Sam. 12. 23.

2. Because that sinne is so pernicious to a Kingdom, that where sinne rules, there God and his mercy will not abide. Sinne takes away the favour of God, by which all Nations subsist. And if Gods favour be gone, all is gone. Sinne dissolves the very Joynts and Sinews of a Nation; Religion maintains and upholds Kingdoms. The *Trojans* had their *Palladium*; as long as that was safe, they were safe. The *Romans* had their *Ancile*; as long as that was kept, they were secure. The *Israelites* had their Ark; as long as that was sure, there was a defense upon Mount Zion. Pure and undefiled Religion, is the *Palladium*, the *Ancile*, the Ark, to preserve Kingdoms. But sinne betrayeth Religion into the hands of superstition and idolatry. Sinne is a *Serpent* in the bosome, a *thief* in the house, *poyson* at the stomack, a *sword* at the very heart of a Nation. If the *Serpent* be in the bosome, it will bite; if a *thief* in the house, he will steal; if *poyson* in the stomack, it will pain us; if a *sword* at the heart, it will kill us. 2.

Use.

Use.

Hence

Hence we may learn what the reaſon is of the great delay in the Reformation of the Church; why the childe of Reformation ſticks in the Birth; why the hand of mercy begins to be pulled in; and why many obſervers of the times begin to fear that this is not, as yet, the appointed time wherein God will have mercy upon Sion. I am very confident, that the fault is not in you to whom I ſpeak; but it is laid down, 2 *Chron.* 20. 33. *Howbeit the high places were not taken away, for as yet the people had not prepared their hearts unto the God of their Fathers.* The people of the Land would not bear a thorow Reformation. I deny not but that the Land in which we
Pſ. 26. live is a *Land of uprightneſſe.* As many amongſt us truely religious, as in any place in the world, of the like bigneſſe. But yet the Bulk of our people are wicked, and their hearts are not as yet prepared to the yoke of the Lord. *Oderunt vinculapietatis.* They are unreformed themſelves; and it is no wonder they are ſo oppoſite to a thorow Reformation. It may be ſaid of many amongſt us, as *Ieremy* did once ſay of his people,
Ier. 5. 31. *The Prophets propheſie falſly, and the Prieſts bear rule by their means, and my people love to have it ſo; and what will ye do in the end thereof?* Now it is this ſin of the Land that weakens your hands, and divides you ſometimes one from another, and keeps you from perfecting this great work of Reformation. And I conceive no way better to remedy this, than by ſending a faithfull and painfull Miniſtery

niſtery thorowout the Kingdom. For if you will be pleaſed to obſerve, you will finde that thoſe places which are rud'ſt and moſt ignorant, moſt irregular; and where the leaſt Preaching hath been, are the greateſt enemies to Reformation. This is a work worthy of ſerious conſideration. The Lord ſtir up your hearts to conſider it, and open your eyes alſo, clearly to perceive that there are more with you, then againſt you; and that when God reformes a Nation, he doth not finde us prepared, but he makes us prepared. When God ſheweth mercy to a Nation, there goeth power with the mercy to heal the Nation, *Ezek.* 36. 24, 25, 26, 27, 28.

If when a Nation doth evill in Gods ſight, God will repent of the good he intended, &c. Let us repent of our evils committed againſt God, that he may not repent of the good he intends to do unto us. Chuſe which you will, If *we repent*, God will repent of *the evill, &c.* If *we repent not*, God will *repent of the good, &c.* And ſuffer me to tell you. That when God begins to draw back his mercies from a Nation, that Nation is in a wofull plight, God repented that he made the old World; And what followed? The next news you hear, is, they were all drowned. He repented that he had made *Saul* King, and the next news we hear, is, That he was rejected from being King. He repented that he had brought the Iſraelites out of *Egypt*; and thereupon he carries them back again, and *Vſe* 2.

ſwears that not one of them ſhould enter into *Canaan*, but that all their carkaſes ſhould periſh in the Wilderneſſe. It is God only that can build and plant a Nation. He is the only Architect that can build our waſte places, and make up our dilapidations, though never ſo great; he is the only Gardner to pluck up our Weeds, and to plant uſefull and fruitfull Trees in the Orchard of this Nation. And if he pleaſe he can do it, and that in an inſtant with a word ſpeaking. For ſo it is in the Text, *At what inſtant I ſpeak concerning a Nation to build, and to plant it*; Though the Houſe of the Kingdom be never ſo much out of repair, God can in an inſtant build us, and plant us, and make us better then ever. But if God begin to repent of what he hath done, woe to
Pſa. 127. 1. the Nation, *For except the Lord build the Houſe, they labour in vain that build it, in vain to riſe up early, and to ſit up late, &c.* God will unravell all, and though he hath brought us neer *Canaan*, he will carry us back again, and make us to tarry forty yeers for a Reformation, or it may be he will at laſt carry us back again to *Egypt*, which was the
Deut. 28. 68. laſt and greateſt curſe, threatned againſt the people of *Iſrael*, and it is the greateſt miſery that can come upon this Nation.

But on the contrary, if we turn from our evill wayes, God will perfect his building, and finiſh his plantation, he will make us a glorious Paradiſe, an habitation fit for himſelf to dwell in; he will ſet up his ordinances after a purer manner,

manner, and watch over us for good from the beginning of the yeer to the end of it. Oh that theſe words of mine might be as goads, and as nails to faſten this point upon your hearts, that it may take deep impreſſion, and abide for ever upon your ſpirits. It may be ſome will ſay, That this doctrine is as common as the high-way: It is true, It is *a common high way*, but it is *the high way to heaven*. And though it be not a Doctrine to glut your ears, yet *it is ſavoury meat, ſuch as Iacob provided for Eſau, whereby he obtained the bleſſing*. Turn or burn for ever in Hell. Let every man labour firſt to turn himſelf, and then let us endeavour to reform one another. There is a great complaint in the Kingdom. The Miniſters complain of their people, that they are factious, ſeditious, covetous, diſ-reſpectfull of the Miniſtery, &c. And that becauſe they do not reform; therefore the judgements of God are not turned away from us. The people complain of their Miniſters, that they are dumb dogs, greedy dogs, which can never have enough, and that they are ſuperſtitious, more for pomp then ſubſtance; and that untill the ſcandalous Miniſters be removed, Gods heavy hand will never be removed from us. The rich complain of the poor, that they are lazy, and theeviſh, The poor of the rich, that they are proud and hard-hearted. The ſuperiours cry out againſt their inferiours, and the inferiours againſt the ſuperiours. And becauſe every man expects when

his neighbour ſhould turn, hence it cometh to paſſe that no man in particular turns. We look for that in another, which we forget to do in our ſelves. I know no way to reconcile this diviſion, but by raiſing a new diviſion, and by perſwading all ſorts of people to ſtrive, who ſhould be the firſt in turning to God, who ſhould firſt get into Chriſt, who ſhould firſt get into the Ark. Every man ſtrives for worldly precedency. Oh let us ſtrive for this ſpirituall precedency! It is no pride in this to go one before another. He is the humbleſt that goeth firſt. And being reformed in our own perſons, let us in the next place labour to reform one another. We are all of one nation, of one body, one fleſh, one Church. There is a Nationall Communion, a Morall Communion, a Politicall Communion, a Spirituall Communion amongſt us. I may adde, There is a Communion in miſery. We are all in the ſame condemnation. Let us labour to pitty one another, and to turn one another. Let every man ſearch what drunkard, what ſwearer, what adulterer, &c. He hath in his Houſe, and either cauſe the ſin to depart from the perſon, or both ſin and perſon from his houſe.

Firſt reforme your own families, and then you will be the fitter to reforme the family of God. Let the Maſter reforme his ſervant, the Father his childe, the Husband his Wife. Will a man keepe a ſervant in his houſe all night, if he were

aſſured

assured he would murther him before morning? Such a servant is sinne, It will murther soul and bodie. Let us cast it away from our selves, and from our families.

There is one Motive more, and that is from the ayd you are sending to *Ireland*, to distressed *Ireland*, that at this instant calls to *Englaud* with aloud cry for help and assistance. I doubt not, but you are sensible that delay is as bad as deniall almost. I shall offer only one Text to be considered on when you send forth your help, and that is *Deut.* 23. 9. *When the Host goeth forth against their enemies, then keep thee from every wicked thing.* If sin be in the Host, it will make you turn your backs upon your enemies; Turn to God, and he will make your enemies turn their backs upon you.

But it is not in my power to turn, unlesse I were prædestinated? *Object.*

I answer with Master *Bradford*, that we must first go to the Grammar-schoole of Repentance, before we can be admitted to the University of Prædestination. It is not a dispute about Prædestination that will turn away Gods wrath, but it is the practise of humiliation and Reformation. It is most certain, that God is not the cause of any mans damnation. He found us sinners in *Adam*, but made none sinners. *Thy perdition is of thy selfe, oh Israel!* And it is as certain, that it is not in the power of man by nature to convert himselfe. And that therefore God commands *Answ.*

what we cannot perform, that we might therby take notice what we ſhould do, and what we once could do in *Adam*, and where we ſhould go to get power to do that which we cannot do of our ſelves. Go to the Word, that hath a creating power. God oftentimes in ſpeaking gives power. Go to prayer, for converting Grace. Pray with *Auſtine*, *Lord give me what thou commandeſt, and command what thou wilt.* It is an excellent rule obſerved by the ſame Author. *That there is nothing required of us from God as a duty in Scripture, but it is either promiſed by God as a gift, or ſome of Gods Saints have prayed for it as a gift.* As for example. God commands us to turn unto him, but *Ieremy* prayes for it; *Turn us, oh Lord, and we ſhall be turned.* And God promiſeth it, *Deut.* 30. 6. *Ezek.* 36. 26. Let us therefore be ſenſible of our inability to keepe the commandement of the text; and let us beleeve in his promiſe, to give us power to keepe it, and pray for the performance of his promiſe.

FINIS.